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## Ariya,vāsa Sutta 2

The Second Discourse on the Noble Abidings | A 10.20

Theme: The 10 qualities of an arhat defined

Translated & annotated by Piya Tan ©2013

### 1 Introduction

There are two Ariya,vāsa Suttas that is, A 10.19 and A 10.20, both dealing with the same subject, the virtues of an arhat known as the 10 “noble abidings” (*ariya,vāsa*). **The Ariya,vāsa Sutta 1** (A 10.19) is the shorter of the two, listing only the 10 “noble abidings” without any comment. **The Ariya,vāsa Sutta 2** (A 10.20) gives the same list but a more detailed treatment of the same subject. This may make us think that the Ariya,vāsa Sutta 1 is redundant.

However, if we take the Ariya,vāsa Sutta 2 as the “teaching” Sutta, then we would take the Ariya,vāsa Sutta 1 as the “reflective” Sutta. In other words, we should first study the Ariya,vāsa Sutta 2, which gives us a good idea of the arhat’s personal virtues. Once we are familiar with such teaching aspects, then we can go on, in due course, to reflect on the Ariya,vāsa Sutta 1 before we go on to sit in meditation.

### 2 The 10 noble abidings

**2.0** Here, we will briefly survey each of the 10 noble abidings (*ariya,vāsa*), giving citations for their details found elsewhere, and giving some details here itself where necessary.

**2.1 ONE WHO “HAS ABANDONED THE 5 FACTORS”** (*pañc’aṅga,vippahīno hoti*) [§4]. The “5 factors” here are the 5 mental hindrances [§4] which have been abandoned by the arhat. The suttas often describe such a meditator (including the Buddha), attaining dhyanas, “as he wishes, without any difficulty, without any trouble [in abundance],”<sup>1</sup> that is, the arhat can at will, easily and abundantly enter and enjoy the dhyanas (DA 3:897).

Other meditators, the unawakened, still have to learn to master the dhyanas and the dhyana-factors.<sup>2</sup> In **the (Ānāpāna,sati) Mahā Kappina Sutta** (S 54.7), the Buddha declares the arhat Mahā Kappina as an example of such a dhyana-attainer who easily attains dhyana.<sup>3</sup>

**2.2 ONE WHO “IS ACCOMPLISHED IN THE 6 LIMBS”** (*cha-l-aṅga,samannāgato*) [§5]. The “6 limbs” (*cha-l-aṅga*) here refers to the 6 internal senses along with their respective sense-objects. When sensing a sense-object, an arhat is “neither mentally pleased nor displeased: he dwells equanimous, mindful and fully aware.” In this way, he is said to be “accomplished in the 6 limbs.”

The famous stock passage related to the restraint of the 6 limbs goes like this:

(1) Here, bhikshus, when a monk sees a form with the eye, **he grasps neither its sign nor its details.**

So long as he dwells unrestrained in that eye-faculty, evil, unwholesome states of covetousness and displeasure<sup>4</sup> might overwhelm him, to that extent, he therefore keeps himself restrained.

<sup>1</sup> *Nikāma,lābhī akiccha,lābhī akasira,lābhī*. See eg **Sampasādaniya S** (D 28,19.1/3:113), SD 14.14: see text n for refs.

<sup>2</sup> On the mastery of the dhyanas, incl the “fivefold mastery” (*pañca,vasī*), see **Samādhi Samāpatti S** (S 34.1), SD 41.12 (1+2).

<sup>3</sup> See **(Ānāpāna,sati) Mahā Kappina S** (S 54.7,3-6/5:315 f), SD 24.7. On how easily and at will attain dhyana, see **Ākañkheyya S** (M 6,3/1:33,10-12), SD 59.1.

<sup>4</sup> “Covetousness and displeasure,” *abhijjhā,domanassam*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also **Mahā Satipaṭṭhāna S** (D 22,13) and **Satipaṭṭhāna S** (M 10,36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to

He practises the restraint of it. He guards the restraint of the eye-faculty, he commits himself to the restraint of the eye-faculty. (See SD 19.14 (1.1) for references)

The same is then said of (2) the ear, (3) the nose, (4) the tongue, (5) the body, and (6) the mind. The key phrase is “**he grasps neither its sign nor its details**” (*na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī*, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature).” The Commentaries say that “**sign**” (*nimitta*) here refers to a grasping arising through our sensual lust (*chanda, rāga, vasena*) or on account of merely our view (*ditṭhi, matta, vasena*); while “**detail**” (*anuyyañjana*) refers to our finding delight by mentally grasping at another’s limb or body-part (eyes, arms, legs, etc).<sup>5</sup>

### 2.3 ONE WHO “IS GUARDED IN THE ONE” (*ek’ārakkho*)<sup>6</sup> [§6]

**2.3.1** The Sutta simply defines this as “the monk is mentally accomplished by being guarded with mindfulness” (*sat’ārakkhena cetasā samannāgato hoti*) [§6]. Clearly, it can be teased out here that “the one” (*eka*) is a shorthand for mindfulness.<sup>7</sup> This is confirmed by its Commentary, which says that “whether he is walking, standing, sleeping, or awake, he is always mindful, with knowledge and vision present”<sup>8</sup> (AA 5:8).

**2.3.2** In the same context,<sup>9</sup> the Mahā Niddeśa Commentary glosses *ek’ārakkha* as follows: “he is ‘guarded in the one’ on account of his guarded mindfulness, the one supreme guarding.” (NmA 1:88).<sup>10</sup> Such a mindfulness refers not only to his waking life, but as noted above, even when he is asleep, as stated, for example, in **the Satipaṭṭhāna Sutta** (M 10) on “full awareness” (*sampajañña*):<sup>11</sup>

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|--|--|
| (1) while going forward or going backward [stepping back],                                       | is clearly aware of what he is doing.    |
| (2) While looking forward or looking back,   | he is clearly aware of what he is doing. |
| (3) While bending or stretching,   | he is clearly aware of what he is doing. |
| (4) While carrying his upper robe, outer robe and bowl,  | he is clearly aware of what he is doing. |
| (5) While eating, drinking, chewing and tasting,   | he is clearly aware of what he is doing. |
| (6) While voiding or peeing,   | he is clearly aware of what he is doing. |
| (7) While walking, standing, sitting, asleep, awake, <sup>12</sup> talking, or remaining silent, | he is clearly aware of what he is doing. |
- (M 10,8/1:57), SD 13.3

**2.3.4** In terms of meditation, then, the “one” (*eka*) here can also refer to samadhi (*samādhi*), even dhyana (*jhāna*) itself, and the kind of mindfulness that comes from it. This is most probably the meaning

look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S** (A 3.101): “Bhikshus, before my enlightenment, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantage (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 3.101/1:258, pointed out to me by Robert Eddison).

<sup>5</sup> Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74. On sense-restraint, see *Nimitta and anuyyañjana*, SD 19.14. On other meanings of *nimitta*, see SD 13 §3.1a.

<sup>6</sup> This term is found only in the context of the 10 noble abidings: D 3:269 f, 291; A 10.19,2/5:29, 10.20,3+6/5:30; Nm 1:21, 2:460; Nc:Be 25:85; ThaA 3:203; ThīA 297.

<sup>7</sup> For glosses on *ek’aggattā* and *samādhi*, see PmA 1:309.

<sup>8</sup> *Ten’ev’assa carato ca tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitam ñāṇa, dassanam paccupaṭṭhitam hotīti vuccati* (AA 5:8).

<sup>9</sup> On *ek’ārakkho*, NmA, after this gloss, quotes D 3:269, 291.

<sup>10</sup> *Ek’ārakkho’ti sati, ārakkhena eko uttamo ārakkho assāti ek’ārakkho* (NmA 1:88).

<sup>11</sup> “Full awareness,” *sampajañña* or *sampajāna*. See SD 13.1 (3.6abc). See n on “The 4 postures” [3].

<sup>12</sup> “When asleep, when awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See SD 13.1 (3.6b).

of *eka* in the enigmatic term *bhadd'eka,ratta*, so that it reads, “the one who has delighted [who delights] in the auspicious one [oneness].” This then refers to one who delights in dhyana meditation, and who lives fully mindfully as a result. We might even say here that it refers to an arhat who often dwells in dhyana.<sup>13</sup>

#### 2.4 ONE WHO “HAS 4 MENTAL SUPPORTS” (*catur'āpasseno*)<sup>14</sup> [§7]

**2.4.0** The teaching on the 4 mental supports is stock, and found in such texts as **the Saṅgīti Sutta** (D 33), **the Naḷaka,pāna Sutta** (M 68), **the Nissaya Sutta** (A 9.2, where they are called “the 4 supports” *cattāro upanissaya*), and **the Ariya,vāsa Sutta 2** (A 10.20).<sup>15</sup> They are treated in some detail in **the Sabb'āsava Sutta** (M 2), where they form part of the 7 restraints (*samvara*) which we should cultivate to prevent the arising of latent tendencies that have not yet been abandoned.<sup>16</sup>

These 7 restraints are constant reflections that help prevent or mitigate the arising of mental defilements in connection with physical things. The arhats, however, on account of their awakened and defilement-free state, only have these 4 “mental supports” (*apassena* or *nissaya*) naturally occurring in them.<sup>17</sup>

**2.4.1 Reflective use.** Here, “the 4 mental supports,” are the natural personal conduct of the arhats regarding whatever they need to use for maintaining their health and basic comfort. It would be in their nature to reflectively use (*paṭisevati*) their 4 basic supports (*catu,paccaya*) or whatever allowables that are offered to them.<sup>18</sup>

**2.4.2 Endurance.** The arhat has abandoned what is to be abandoned by endurance, so that he naturally and easily endures (*adhivaseti*) physical discomfort (especially those due to inclemencies of the weather, and from external sources, such as bugs, etc). He endures harsh and ill-spoken words. Above all, he is able to endure pain, even death itself, without any trouble.<sup>19</sup>

**2.4.3 Avoidance.** The arhat, especially one living in the forest or wilderness, naturally knows how to avoid (*parivajjeti*) wild and dangerous animals, and also avoid other unsafe places, whether in the wild or in inhabited areas. He is also wise in avoiding places and people unsuitable and uncondusive to monastics.<sup>20</sup>

#### 2.4.4 Removal

2.4.4.1 While an unawakened practitioner must exert himself to remove thoughts of sensual desire, of ill will, of violence, or any unwholesome state,<sup>21</sup> the arhats naturally remove (*vinodeti*) them in any way they choose to. These methods that the arhats use to remove any unwholesome mental state is famously known as the 5 perceptions (*pañca saññā*) and are discussed in such discourses as **the Ti,kaṇḍaki Sutta** (A 5.144).<sup>22</sup>

2.4.4.2 THE 5 PERCEPTIONS [2.4.4.1] sound rather complicated at first, especially to the unawakened mind. However, after some careful examination, we would see some basic patterns of effective mental attitude, that is, how the awakened mind easily and versatily deals with negative thoughts.

Essentially, the arhat would first simply note whether the sense-object is

- (1) lust-arousing, eg a sensual object (which would arouse lust in an unawakened mind), or
- (2) hate-arousing, eg a hostile person (who would arouse hate in an unawakened mind), or

<sup>13</sup> See **Bhadd'eka,ratta S** (M 131) + SD 8.9 (1.3).

<sup>14</sup> *Apassena*, “something to lean on or rely on; rest, support” (DP): V 3:76,34; D 33,1.11(8)/3:224,20; Ap 302,11; Vism 79,2; PvA 189,16. **Nissaya S** (A 9.2) uses the synonym *upanissaya* (A 9.2/4:354), SD 82.4. It is a noun from the verb *apasseti* or *apassayati* (Skt *apāśrayati*), “leans against; has a support in; depends upon.”

<sup>15</sup> On *apassena* & *upanissaya*: **Saṅgīti S** (D 33,1.11(8)/3:224,20, 3.3(5)/3:270,1); **Naḷaka,pāna S** (M 68,7.1/1:-464,12-15), SD 37.4; **Nissaya S** (A 9.2/4:354), SD 82.4 (called *cattāro upanissaya*); **Ariya,vāsa S 2** (A 10.20/5:30), SD 43.15.

<sup>16</sup> **Sabb'āsava S** (M 2,4/1:7), SD 30.3.

<sup>17</sup> See SD 30.3 (2.3): Influxes abandoned by reflective use.

<sup>18</sup> See **Sabb'āsava S** (M 2,13-17/1:10), SD 30.3. On *paṭisankhā*, see §7 n on “Having considered.”

<sup>19</sup> See **Sabb'āsava S** (M 2,18/1:10 f), SD 30.3.

<sup>20</sup> See **Sabb'āsava S** (M 2,19/1:10 f), SD 30.3.

<sup>21</sup> See **Sabb'āsava S** (M 2,20/1:11), SD 30.3.

<sup>22</sup> A 5.144/3:169 = SD 2.12. For a summary, see SD 2.12 (4); for a list of related refs, see SD 2.12 (1).

- (3) arousing both lust and hate (which would arouse mixed feelings in an unawakened mind), or  
 (4) arousing neither lust nor hate (which would bore or tire an unawakened person).

In the case of (1) the arhat would see it as being “repulsive” (*paṭikūla*) and either go into the perception of foulness or of impermanence.

In the case of (2), he would see it as “unrepulsive” (*appaṭikūla*), and cultivate lovingkindness or reflect on the body as being composed of the 4 elements (earth, water, fire, wind).

In the case of (3), he *could* (he could choose to) see the object as being “repulsive,” and either go into the perception of foulness or of impermanence, as in (1).

Or, again, in the case of (4), he *could* (he could choose to) see the object as being “unrepulsive,” and either cultivate lovingkindness or reflect on the body as being composed of the 4 elements, as in (2).

In the case of (4), the arhat cultivates equanimity, that is, neither showing lust towards something pleasant, nor showing hate toward something unpleasant, not ignoring something neutral (that is, both pleasant and unpleasant, or neither pleasant nor unpleasant).

2.4.4.3 We might ask: since an arhat is awakened, do unwholesome thoughts arise in him? Since the 3 unwholesome roots have been destroyed by the arhat, he would naturally never experience any of their effects. However, as the arhat is also wise and circumspect, he would be able to notice what is really going on, and be able to directly see into the true nature of things. With this direct knowledge, he is able to naturally respond in a manner he feels appropriate.

This is like a wise and observant doctor or astute psychotherapist who is able to know the real physical or mental condition of his patient, and then advise or heal him accordingly in a professional way. Or, this is like a wise and patient parent who is capable of responding to a child’s every quirk of conduct, and pacifies the child, or helps and heals him. Or, he is a wise teacher, like the Buddha, who effectively trains and helps his students, or those who need help, without himself being affected in any negative way.

**2.4.5 The 7 methods.** For the unawakened practitioner, especially a monastic or a meditator on retreat, the Buddha institutes the following 7 methods of self-restraint (*\*satta,samvara*),<sup>23</sup> which is fully explained in **the Sabb’āsava Sutta** (M 2). These 7 methods or means (*pariyāya*)<sup>24</sup> of abandoning the mental influxes<sup>25</sup> in an unawakened practitioner are related to the noble eightfold path in the following ways:

#### **The 7 methods of mental restraint**

(1) influxes to be abandoned by <u>seeing</u>	( <i>dassana pahatabb’āsava</i> )	<b><u>the path-factors</u></b> right view;
(2) influxes to be abandoned by <u>restraint</u>	( <i>samvara pahatabb’āsava</i> )	right intention;
(3) influxes to be abandoned by <u>reflective use</u> *	( <i>paṭisevanā pahatabb’āsava</i> )	right action & speech;
(4) influxes to be abandoned by <u>endurance</u> *	( <i>adhivāsanaṅ pahatabb’āsava</i> )	right livelihood;
(5) influxes to be abandoned by <u>avoidance</u> *	( <i>parivajjanaṅ pahatabb’āsava</i> )	right effort;
(6) influxes to be abandoned by <u>removal</u> *	( <i>vinodanaṅ pahatabb’āsava</i> )	right mindfulness;
(7) influxes to be abandoned by <u>cultivation</u>	( <i>bhāvanā pahatabb’āsava</i> )	right concentration.

<sup>23</sup> The asterisk (\*) before a term means that it is not found in the early texts, and is a neologism for the sake of convenience of referring to an existing set of teachings. Cf the 5 restraints, mentioned in the Comys (Vism 7; PmA 14.447; VbhA 330): see SD 30.3 (2.0.1).

<sup>24</sup> Comy glosses *pariyāya* with “means or method” (*kāraṇa*) (MA 1:61). See *Pariyāya nipariyāya*, SD 30.16. See also **(Āsava-k,khaya) Jhāna S** (A 3.88) @ SD 33.8 (1).

<sup>25</sup> **Mental influxes** (*āsava*). The oldest list here is prob a set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijjāsava*), as in **Saṅgīti S** (D 33,1.10(20)/3:216,9); **Sammā Ditṭhi S** (M 9,-70/1:55,10), SD 11.14; **Cūḷa Suññata S** (M 121,11/3:108,18), SD 14.11; **Āsava S** (S 38.8/4:256,4) = **S 45.163/-5:56,15** = **47.50/189,29**; **Ti,kaṇṇa S** (A 35.8/1:165,16); **(Te,vijja) Jāṇussoṇi S** (A 3.59,4/1:167,22); **Nibbedhika Pariyāya S** (A 6.63/3:414,11); **Vbh 914/384,13**.

Those methods of influx-restraint here that are marked with an asterisk (\*)—that is, the methods of (3) reflective use, (4) endurance, (5) avoidance, and (6) removal—form a set of their own, known as “the 4 mental supports” (*caturāpassena*) [2.4].<sup>26</sup>

**2.5 ONE WHO “HAS PUT ASIDE PERSONAL TRUTHS”** (*panuṇṇa, pacceka, sacco*)<sup>27</sup> [§8]. The Sutta defines this as his fully giving up any speculating, especially discussing or debating on any of the 10 undetermined questions (*avyākata*) [§8]. These are the topics that even the Buddha refuses to entertain as they have nothing to do with the spiritual life.

The Commentary explains the phrase “personal truth” or “private truth” (*pacceka, sacca*) as meaning “view-truths” (*diṭṭhi, sacca*) or “view-based truths.”<sup>28</sup> They are so called because such views are individually held by different people who then insist, “Only this is true, only this is true!” (AA 3:79), or in sutta terms, “Only this is true, all else false” (*idam eva saccam mogham aññan’ti*).<sup>29</sup>

In simple terms, this “personal truth” refers to any kind of views, even “right view” of an unawakened person. In the case of a “right view,” it is regarded as a “personal or private view” when it is reflected in the unawakened speaker’s conduct. In other words, while the Buddha describes himself thus: “As he speaks, so he does; as he does, so he speaks” (*yathā, vādī tathā, kārī, yathā, kārī tathā, vādī*),<sup>30</sup> in the case of the unawakened person, his words and actions are still said to be a “personal truth,” as he has not realized beyond them yet.

His unawakened mind is still rooted in some delusion: it is a “personal truth” because it is not rooted in realized wisdom and liberation.<sup>31</sup> In short, we may call this a “conventional truth,” which can be helpful to some extent, if we follow up with further wholesome thoughts and actions.

**2.6 ONE WHO “HAS COMPLETELY GIVEN UP SEEKING”** (*samavaya, saṭṭh’esano*) [§9]. The Sutta defines this as the total abandoning of seeking for *sensual pleasures*, for *existence*, and of *the holy life* [§9]. Here, “seeking for sensual pleasures” (*kām’esanā*) means being attached to and fed by the physical sense-experiences, so that mental cultivation is neglected.

“Seeking for existence” (*bhav’esanā*) here refers to the belief in religion or its practice for the sake of a better rebirth, whether in the sense-world again, or in the form or formless realms. The true purpose of spiritual training is to be free from all existences, so that we are beyond suffering. When we are caught up in the desire for existence, we also commit unwholesome acts through the three karmic doors.<sup>32</sup>

“Seeking the holy life” (*brahma, cariy’esanā*) refers to any of two levels of wrong quest. The first is that of “collecting” or “shopping around” gurus, religions, and teachings. In other words, we are objectifying them, instead of internalizing the teachings. As long as we think that the truth is “out there,” we will be running around in the circles of gurus, religions and teachings, caught in a rut of views and craving.<sup>33</sup>

The second kind of “seeking of the holy life” is directly addressed here, defined as being caught up in mental speculation, especially by way of the 10 undetermined theses [§8], which then hinders us from properly meditating. This is famously illustrated by the case of Māluṅkyā,putta,<sup>34</sup> who, however, gives them up in the end, goes into solitary retreat and attains arhathood.<sup>35</sup>

This teaching on seeking should be understood in proper context. There are 2 kinds of quests: the bad one and the good one. The bad quest takes us ever further away from self-knowledge. The good quest

<sup>26</sup> For details on the 7 methods of restraint, see **Sabb’āsava S** (M 2), SD 30.3.

<sup>27</sup> For word analysis of *panuṇṇa, pacceka, sacco*, see **Paṭilīna S** (A 4.38,1.2) n, SD 43.10.

<sup>28</sup> On the nature of views and the need to abandon them, see **The notion of diṭṭhi**, SD 40a.1.

<sup>29</sup> Eg **Mahā Kamma Vibhaṅga S** (M 136,9/3:210), SD 4.16.

<sup>30</sup> **Mahā Govinda S** (D 19,11/2:224,3, 26/2:229,25), SD 63.4; **Pāsādika S** (D 29,29.3/3:135), SD 40a.6; (**Tathā-gata**) **Loka S** (A 4.23,2/2:24,7), SD 15.7(2.1.2); **Loka S** (It 112/4.13/122,2), SD 15.7; **Nigrodha, kappa S** (only first phrase, Sn 24/357a\*/62), SD 80.6 = J 326/104\*; Nc:Be 169.

<sup>31</sup> In other words, he has not yet attained any of the 4 stages of the path: streamwinning, once-return, non-return or arhathood.

<sup>32</sup> The 3 karmic doors are the body, speech, and the mind.

<sup>33</sup> See **The teacher or the teaching?** SD 3.14.

<sup>34</sup> **Cūḷa Māluṅkyā,putta S** (M 63/1:426-432), SD 5.8.

<sup>35</sup> (**Arahatta**) **Māluṅkyā,putta S** (S 35.95/4:72-75), SD 5.9.



brings us closer to self-knowledge and liberation. Only when we are truly liberated or awakened, our quest has ended. Only then, we have “completely given up seeking.”

**2.7 ONE “WITH UNTROUBLING THOUGHTS”** (*anāvila,saṅkappo*) [§10]. The Sutta defines “one with untroubling thoughts” (*anāvila,saṅkappa*) as one who is accomplished in right thought (*sammā saṅkappa*), that is, whose thoughts or intentions (*saṅkappa*) are free from those of sensuality, of ill will, and of cruelty. Here *saṅkappa* refers to a deliberate kind of thinking, not simply passing or passive thoughts. For that reason, it is sometimes translated as “intention.”

The point is that while an unawakened person still has to struggle with such thoughts, or at least, learn to overcome and prevent them, such thoughts or intentions never occur in an arhat. The reason is simple: he has destroyed the 3 unwholesome roots of greed, hate and delusion.

**2.8 ONE “WHOSE BODILY ACTIVITY IS STILLED”** (*passaddha,kāya,saṅkhāro*) [§11]. The Sutta defines this as the 4<sup>th</sup> dhyana (which is described) [§11], where the “bodily formation” is the in-and-out-breathing itself.<sup>36</sup> This calming process may lead to the development of dhyana, but this is not the primary object here.<sup>37</sup>

According to the Commentary, the breath ceases in the 4<sup>th</sup> dhyana.<sup>38</sup> **The Cūḷa Vedalla Sutta** (M 44) explains that “bodily formation” is so called because the in-and-out-breaths are “states bound up with the body.”<sup>39</sup> This description affirms that an arhat is, as a rule, a dhyana-attainer.<sup>40</sup>

**2.9 ONE “WHO IS MENTALLY WELL LIBERATED”** (*suvimutta,citto*) [§12]. The Sutta defines this abiding of an arhat as his **liberation** (*vimutti*) from the 3 unwholesome roots, that is, he has been “well-liberated” (*suvimutta*) from greed, hate and delusion.<sup>41</sup> Psychologically, this affirms that the arhat is never troubled by greed, hate or delusion, which characterize the lives of the unawakened.

When contrasted with the 10<sup>th</sup> and last abiding [2.10], we can say that this abiding, that of “mental liberation” (*ceto,vimutti*)<sup>42</sup> refers to the purity (that is, natural and persistent calm and clarity) of an arhat’s mind. “Mental liberation” by itself, however, is temporary, being a liberation through suppression,<sup>43</sup> that is, through mental concentration, especially the divine abodes,<sup>44</sup> the 4 dhyanas and the 4 formless attainments.<sup>45</sup>

As a noble abiding (*ariya,vāsa*), this quality refers to an arhat’s ability to attain the dhyana. While the first abiding—“he has abandoned the 5 factors” [§3; 2.1]—is simply the absence of the mental hindrances, that is, the attaining of the dhyanas as any dhyana-attainer would do, this 9<sup>th</sup> quality refers to a natural

<sup>36</sup> See **Cūḷa Vedalla S** (M 44,15/1:301,19-21), SD 40a.9; **Kāma,bhū S 2** (S 41.6/4:293,16-17, *assāsa,passāsa kāya,saṅkhāro*), SD 48.7; (**Anupubba**) **Nirodha S** (A 9.31,4/4:409,12), SD 33.6.

<sup>37</sup> See D:W n641.

<sup>38</sup> “Thus it is the stilling of the in-and-out breath in the 4<sup>th</sup> dhyana” (*evaṃ catuttha-j,jhānena passaddha kāya saṅkhāro vūpasanta.assāsa.passāso nāma hoti*, AA 3:81).

<sup>39</sup> *Assāsa,passāsa kho āvuso visākha kāyikā ete dhammā kāya,paṭibaddhā. Tasmā assāsa,passāsa kāya,saṅkhāro.* (M 44,15.2/1:301,19-21), SD 40a.9

<sup>40</sup> For details, see **Paṭilīna S** (A 4,38,3) & SD 43.10. (1.4).

<sup>41</sup> **Abhabba Tayo,dhamma S 1** (A 10.76,3-4), SD 2.4 & (**Akusala Mūla**) **Añña Titthiyā S** (A 3.68), SD 16.4.

<sup>42</sup> On *ceto,vimutti*, see **Kiṭṭāgiri S** (M 70,14 etc/1:477 f) & SD 11.1 (5.2). On differences btw the 2 types of liberation, see **Mahā,nidāna S** (D 15,36.2/2:71) & SD 5.17 (10.1).

<sup>43</sup> “Liberation through suppression” (*vikkhambhana,vimutti* = *vikkhambhana,pahāna*). The **Paṭisambhidā,magga** and **Visuddhi,magga** give 5 kinds of “liberation” called “cessation” (*nirodha*), elsewhere variously called “abandonment” (*pahāna*), “liberation (or deliverance)” (*vimutti*), “seclusion” (*viveka*), “detachment” (*virāga*), and “relinquishment” (*vossagga*). These 5 terms (*vikkhambhana*, etc) are commentarial and not found in the 4 Nikāyas, but are listed and explained at Pm 2:179 ff. For details, see SD 11.1 (5.2.2A.3).

<sup>44</sup> On how the divine abodes lead to dhyana, see (**Brahma,vihāra**) **Subha S** (M 99,24-27/2:207 f), SD 38.6.

<sup>45</sup> These, as a set, are called the 8 attainments (*aṭṭha samāpatti*) (Pm 1:20). See also the 8 liberations (*aṭṭha vimokkha*): SD 5.17 (10). The 9 progressive abidings (*anupubba,vihāra*) comprise the 4 form dhyanas (*rūpa jhāna*), the 4 formless dhyanas (*arūpa jhāna*), and the cessation of perception and feeling (*saññā,vedayita,nirodha* or *nirodha,-samāpatti*): D 3:265, 290; A 4:410.

capability of an arhat, and which also is instrumental in his attaining liberation: the mind is free from defilements.

**2.10 ONE “WHO IS WELL LIBERATED IN WISDOM”** (*suvimutta, pañño*) [§13]. The Sutta defines this abiding as the total abandonment of the 3 unwholesome roots, “never to arise again” [§13]. Psychologically, the 3 roots function preconsciously as the motivation behind the karmic acts<sup>46</sup> of the unawakened. Here, however, it means that the arhat has removed all his latent tendencies, that is, lust, repulsion and ignorance, too.<sup>47</sup> In short, he will not be reborn.<sup>48</sup>

The Buddha often speaks of **2 kinds of arhats**: “the one liberated by wisdom,” “wisdom-liberated” or “wisdom-freed” (*paññā, vimutta*) and “the one liberated both ways,” “twin-liberated” or “twice-freed” (*ubhato, bhāga, vimutta*).<sup>49</sup> Both win arhathood through wisdom and their wisdom is the same (that is, a full understanding of the noble truths). While the “twice-freed” has personally attained to the 4 formless attainments and the cessation of perception and feeling, the “wisdom-freed” does not.

In the **Māhā, nidāna Sutta** (D 15), the **wisdom-freed arhat** is described in terms of his understanding of the different realms of existence. Having explained the conditions for rebirth, the Buddha then shows how the realms are divided into the 7 stations of consciousness (*viññāṇa-ṭṭhitiyā*) and the 2 spheres (*āyatana*).<sup>50</sup> This implies that an arhat fully understands the nature of rebirth and is freed from it.<sup>51</sup>

The **twice-freed arhat**, on the other hand, is described by way of his mastery over the 8 liberations (*vimokkha*).<sup>52</sup> These liberations include the 9 successive attainments reached by the power of concentration: the 4 dhyanas (*jhāna*), the 4 formless attainments (*ārūpa samāpatti*), and the cessation of perception and feeling (*saññā, vedayita, nirodha = nirodha, samāpatti*).

### 3 The tenfold rightness

**3.1** An arhat has not only fulfilled all the factors of the eightfold path, but also gained “right knowledge” (*sammā ñāṇa*) and “right liberation” (*sammā vimutti*), that is, attained all the tenfold rightness (*sammattā*).<sup>53</sup> These tenfold rightness form the adept’s qualities (*asekha, dhamma*), that is, the qualities of an arhat. These tenfold rightness are as follows:

<sup>46</sup> On karma, see **Cūḷa Kamma Vibhaṅga S** (M 135) + SD 4.15 (3); **Mahā Kamma Vibhaṅga S** (M 136), SD 4.16.

<sup>47</sup> On latent tendencies, see **Anusaya**, SD 31.3.

<sup>48</sup> On rebirth, see **Rebirth in early Buddhism**, SD 57.1.

<sup>49</sup> On the 4 types of arhats, see **Te, vijja S** (D 13), SD 1.8(2.1). **Richard Gombrich**, in ch 4 of his book *How Buddhism Began* (1996:96-134), discusses how he thinks *ceto, vimutti* and *paññā, vimutti* came to mean different things in the early development of Buddhist doctrine. This development was closely connected with the later scholastic view that one could gain awakening without meditation, which some scholars like Gombrich think the Buddha did not envisage (1996:96). See also Brekke 2002:67.

<sup>50</sup> Elsewhere these are called “the 9 abodes of beings” (*nava, satt’āvāsa*) (D 33.3.2(3)/3:263, 33.2.2(3)/3:288; A 9.24/4:401). Here *āyatana* is rendered as “sphere,” referring to a realm or level of meditation; where it refers to the senses, it is tr as “base.” *Avacara* (*ava*, “down, out” + *cara*, “wandering”) is tr as “realm,” but “sphere” is often used here, too. See SD 17.8a (5.2) & (11.2).

<sup>51</sup> See SD 5.17 (10.1): see esp Table 2.

<sup>52</sup> On the 8 liberations, see SD 5.17 (10).

<sup>53</sup> **Saṅgīti S** (D 33) lists only the 8 path-factors first as “wrongness,” *micchatta* (D 33,3.1(1)/3:255) and then as “rightness,” *sammattā* (fem) (D 33,3.1(2)/3:255); as *sammatta* (neut): **Micchatta S** (S 45.21/5:17 f). **The 10 rightness** (*dasa sammattā*): **Saṅgīti S** (D 33,3.3(6)/3:272), **Das’uttara S** (D 34,2/2(10)/3:292); **Micchatta S** (A 10.103/-5:211 f); **Samaṇa Vg, Paccorohaṇi Vg, Parisuddha Vg, Sādhū Vg, Ariya, magga Vg, Puggala Vg** (A 10.103-166/5:211-249), ie excl A 10.101-102. See also SD 37.4 (2.1.2.3): Defs of sainthood. Cf the 5 dharma aggregates (*dhamma-k, khandha*), see SD 12.3 (3).

<b>Factor</b>	<b>(aṅga)</b>	<b>Training (sikkhā)</b>	<b>(khandha)</b>
(7) Right view	<i>sammā diṭṭhi</i>	} <b>III. Wisdom aggregate</b> (liberation-based mind)	<i>paññā khandha</i> (straightened views)
(8) Right intention	<i>sammā saṅkappa</i>		
(1) Right action	<i>sammā kammanta</i>	} <b>I. Moral virtue aggregate</b> (the body and speech)	<i>sīla khandha</i> (wholesome conduct)
(2) Right speech	<i>sammā vācā</i>		
(3) Right livelihood	<i>sammā ājīva</i>		
(4) Right effort	<i>sammā vāyāma</i>	} <b>II. Concentration aggregate</b> (the mind)	<i>samādhi khandha</i> (mental stillness)
(5) Right mindfulness	<i>sammā sati</i>		
(6) Right concentration	<i>sammā samādhi</i>		

(D 2:312; M 1:61, 3:251; Vbh 235)

**Table 3.1. The noble eightfold path and the 3 trainings<sup>54</sup>**

The supramundane path (*lok'uttara magga*), too, is called the tenfold rightness (*sammattā*), that is, the 10 qualities of the adept or arhat (*asekha, dhamma*), which is the very last entry in **the Saṅgīti Sutta** (D 33).<sup>55</sup> The list is repeated in **the Das'uttara Sutta** (D 34), which also gives the whole discourse.<sup>56</sup> These 10 qualities are also listed in **the Mahā Cattārīsaka Sutta** (M 117), and they are here collated with the 10 noble abidings, thus

**The arhat's tenfold rightness (dasa sammattā)**

- (1) In this regard, bhikshus, **right view** comes first.  
And, bhikshus, how does right view come first?
- (2) From right view comes right thoughts [intention];<sup>57</sup>
- (3) from right thought comes right speech;
- (4) from right speech comes right action;
- (5) from right action comes right livelihood;
- (6) from right livelihood comes right effort;
- (7) from right effort comes right mindfulness;
- (8) from right mindfulness comes right concentration;
- (9) from right concentration comes right knowledge;
- (10) from right knowledge comes right liberation.

—Thus, bhikshus, the learner on the path is endowed with 8 factors [A 10.19 = 10.20],  
but the arhat with 10 factors.<sup>58</sup> (M 117,34/3:76), SD 6.10, & SD 21.6 (3.2)

The additional last two factors are those of the arhat. Right knowledge (*sammā ñāṇa*) is the review knowledge (*paccavekkhaṇa ñāṇa*) that he has destroyed all defilements, and right liberation (*sammā vimutti*) is his experience of liberation from defilements. (MA 4:135).

— — —

<sup>54</sup> On the eightfold path and the 3 trainings, see SD 21.6 (3.2.1).

<sup>55</sup> D 33,3.3(6)/3:271.

<sup>56</sup> D 34,2.3(10)/3:292.

<sup>57</sup> Comy: For one with right view of the path (*magga*), the right intention of the path arises. Similarly, for one with the right view of the fruit (*phala*), the right intention of the fruit arises. The other factors (except the last two) apply in the same way as the supramundane path. (MA 4:134)

<sup>58</sup> The additional 2 factors are those of the arhat. Right knowledge (*sammā ñāṇa*) is the review knowledge (*paccavekkhaṇa ñāṇa*) that he has destroyed all defilements, and right liberation (*sammā vimutti*) is his experience of deliverance from defilements. (MA 4:135). This tenfold set is called “the 10 rightness” (*dasa sammatta*) (D 3:271, 292; M 1:42; A 5:212).



## The Second Discourse on the Noble Abidings

A 10.20

1 At one time, the Blessed One was dwelling amongst the Kurus, near a market-town of the Kurus called Kammāsa,dhamma.<sup>59</sup> [30]

There the Blessed One addressed the monks, [“Bhikshus!”  
“Bhante!” the monks replied.]<sup>60</sup>

1.2 The Blessed One said this:

### The 10 noble abidings

2 “Bhikshus, there are these **10 noble abidings** in which the noble ones abided, or are abiding, or will abide.<sup>61</sup> What are the ten?

3 Here, bhikshus, a monk is one who

- (1) has abandoned the 5 factors;
- (2) is accomplished in the 6 limbs;
- (3) is guarded in the one;
- (4) has 4 mental supports;
- (5) has put aside personal truths;
- (6) has completely given up seeking;
- (7) with untroubling thoughts [intentions];
- (8) whose bodily activity is stilled;
- (9) who is mentally well liberated;
- (10) who is well liberated in wisdom.

*pañc'aṅga,viṇṇāhīno hoti  
cha-ḷ-aṅga,samannāgato  
ek'ārakkho  
catur'āpasseno  
paṇunna,pacceka,sacco<sup>62</sup>  
samavaya,saṭṭh'esano  
anāvila,saṅkappo  
passaddha,kāya,saṅkhāro  
suvimutta,citto  
suvimutta,pañño*

### (1) Overcoming the 5 mental hindrances

And what, bhikshus, are **the 5 factors abandoned** by the monk?<sup>63</sup>

4 Here, bhikshus, for the monk,

- |                              |                              |                      |
|------------------------------|------------------------------|----------------------|
| (1) sensual desire           | ( <i>kāma-c,chanda</i> )     | has been abandoned;  |
| (2) ill will                 | ( <i>vyāpāda</i> )           | has been abandoned;  |
| (3) sloth and torpor         | ( <i>thīna,middha</i> )      | have been abandoned; |
| (4) restlessness and remorse | ( <i>uddhacca,kukkucca</i> ) | have been abandoned  |
| (5) doubt                    | ( <i>vicikicchā</i> )        | has been abandoned.  |

In this way, bhikshus, the 5 factors have been abandoned by the monk.<sup>64</sup>

### (2) Sense-restraint

And how, bhikshus, is a monk **accomplished in the 6 limbs**?<sup>65</sup>

5 Here, bhikshus, a monk,

seeing a form with the eye,

is neither mentally pleased nor displeased: he dwells equanimous, mindful and full aware;

<sup>59</sup> This Majjhima Comy lists this Sutta amongst those that the Buddha has given to the Kuru people, who have an ancient reputation for deep wisdom and good health (MA 1:227). See SD 13.1 (1.3).

<sup>60</sup> *Bhikkhavo'ti. Bhadante'ti te bhikkhū bhagavato paccassosum.* This *peyyāla* is supplied by **Nātha S 2** of A:Be 17:276 (A:Ee 5.25 omits).

<sup>61</sup> *Dasa-y-ime bhikkhave ariya,vāsā, ye ariyā āvasimsu vā āvasanti vā āvasissanti vā.* See **Ariya,vāsa S 1** (A 10.19) @ SD 43.14 (1.1.3).

<sup>62</sup> Be (vl) *panunna,pacceka,sacco.*

<sup>63</sup> See (2.1).

<sup>64</sup> On the 5 mental hindrances, see *Nīvaraṇa*, SD 32.1.

<sup>65</sup> See (2.2).

hearing a sound with the ear,

*is neither mentally pleased nor displeased: he dwells equanimous, mindful and full aware;*

smelling a smell with the nose,

*is neither mentally pleased nor displeased: he dwells equanimous, mindful and full aware;.*

tasting a taste with the tongue,

*is neither mentally pleased nor displeased: he dwells equanimous, mindful and full aware;*

feeling a touch with the body,

*is neither mentally pleased nor displeased: he dwells equanimous, mindful and full aware;*

cognizing a thought with the mind,

*is neither mentally pleased nor displeased: he dwells equanimous, mindful and full aware;*

In this way, bhikshus, the monk is accomplished in the 6 limbs.<sup>66</sup>

### (3) Full awareness (mentally well-guarded)

And how, bhikshus, is the monk **guarded in the one**?<sup>67</sup>

**6** Here, bhikshus, a monk is *mentally* accomplished by being guarded with *mindfulness*.

In this way, bhikshus, the monk is guarded in the one.

### (4) The 4 mental supports

(4) And how, bhikshus, is a monk **mentally supported**<sup>68</sup> **in 4 ways**?<sup>69</sup>

7	Having considered, <sup>70</sup>	he <u>reflectively uses</u> one thing;	<i>saṅkhāy'ekam paṭisevati</i>
	having considered,	he <u>endures</u> another;	<i>saṅkhāy'ekam adhivaseti</i>
	having considered,	he <u>avoids</u> another;	<i>saṅkhāy'ekam parivajjeti</i>
	having considered,	he <u>removes</u> another.	<i>saṅkhāy'ekam vinodeti</i>

In this way, bhikshus, the monk is mentally supported in 4 ways.<sup>71</sup> [31]

### (5) Giving up of personal truths

And how, bhikshus, is a monk **one who has put aside personal truths**?<sup>72</sup>

**8** Here, bhikshus, whatever for a monk are worldly personal truths of worldly recluses or brahmins,<sup>73</sup> that is to say<sup>74</sup>—

The world

(1) The world is eternal, or

(2) The world is not eternal, or

<sup>66</sup> On sense-restraint, see *Nimitta and anuvyañjana*, SD 19.14.

<sup>67</sup> *Kathaṅ ca bhikkhave bhikkhu ek'ārakkho hoti*. See Intro (2.3).

<sup>68</sup> *Apassena*, “something to lean on or rely on; rest, support” (DP): see Intro (2.4).

<sup>69</sup> The 4 supports (*caturāpassena*) passage is stock: see Intro (2.4).

<sup>70</sup> “Having considered” (*saṅkhaya*), as at **Pabbajitassa Roga S** (A 4.157.2/2:143,19); **Sn 1041: Lakkhaṇa S** (D 30) @ SD 36.9 (3.1). Cf *paṭisaṅkhā*, “reflection, judgment, consideration”: V1:213; S 4:104, or more freq as *paṭi-saṅkhā yoniso*, “carefully reflecting, with proper attention”: **Sabb'āsava S** (M 2.13-16/1:10), SD 30.3; **Āsava S** (A 6.58.4/3:388 f), SD 62.1; **Nm 2:496**. For details, see Vism 1.85-97/30-35. See also Sn:N 404 n1041. See foll n.

<sup>71</sup> For details on the 4 supports, see Intro (2.4).

<sup>72</sup> “Who has put aside personal truths,” *panuṇṇa, pacceka, sacco*, vl *paṇuṇṇa*~. *Panuṇṇa* (pp of *panudati*) (med & pass) “put away, rejected or rejecting, dispelled, driven away, sent,” A 2:29, 5:31; Sn 469 (~*kodha*); J 6:247, 285; Kvu 597 (*ito* ~, tr as “ending here”). See SD 43.10 (1.2).

<sup>73</sup> *Idha bhikkhave bhikkhuno yāni tāni puthu, samaṇa, brāhmaṇānaṃ puthu, pacceka, saccāni*.

<sup>74</sup> For a detailed analysis of these 10 undetermined (avyākata) points in terms, see **Māluṅkya,putta S** (M 63), SD 5.8 (2); Vbh 919. For a philosophical discussion, see K N Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 350 & P Kügler, “The logic and language of nirvāna: A contemporary interpretation.” *International Journal for Philosophy of Religion* 53 2003:100 f. For the set of 10 doubtful points, see **Kesa,puttiya S** (A 3.65,3-14), SD 35.4a. On “private language,” see SD 21.15 (3.2).

- (3) The world is finite, or  
 (4) The world is infinite, or

The self (or soul)

- (5) The self is the same as the body, or  
 (6) The self and the body are separate, or

The tathagata<sup>75</sup>

- (7) The tathāgata [one thus come] exists after death, or  
 (8) The tathāgata does not exist after death, or  
 (9) The tathāgata both exists and does not exist after death, or  
 (10) The tathāgata neither exists nor not exist after death<sup>76</sup>—

all these he has put aside, pushed aside, given them up, discarded, abandoned, relinquished.<sup>77</sup>

In this way, bhikshus, the monk is one who has put aside personal truths.

(6) Totally given up seeking

And how, bhikshus, is a monk **one who has completely given up seeking**?<sup>78</sup>

**9** Here, bhikshus, for the monk,<sup>79</sup>

seeking for sensual pleasures

has been abandoned,

*kām'esanā pahīnā hoti*

seeking for existence

has been abandoned,

*bhav'esanā pahīnā hoti*

seeking of the holy life

has settled.<sup>80</sup>

*brahma, cariy'esanā paṭippassaddhā*

In this way, bhikshus, the monk is one who has completely given up seeking.<sup>81</sup>

(7) Trouble-free mind

And how, bhikshus, is a monk **one with untroubling thoughts**?<sup>82</sup>

**10** Here, bhikshus, for the monk

has abandoned

the thought of sensuality,

*kāma, saṅkappo pahīno*

has abandoned

the thought of ill will,

*vyāpāda, saṅkappo pahīno*

has abandoned

the thought of cruelty.

*vihimsā, saṅkappo pahīno*

In this way, bhikshus, the monk is one with untroubling thoughts.

<sup>75</sup> In speculations, clearly *tathāgata* has a broader sense of “saint” in a general sense of someone liberated, *not* necessarily only a buddha or arhat. For a canonical def of *tathāgata*, see **Pāsādika S** (D 29.28 f/3:135 f); also Toshi-ichi ENDO, *Buddha in Theravada Buddhism*, 1997:195-206 (ch V). On the ineffability of the *tathāgata*, see Harvey, *The Selfless Mind*, 1995:235-245.

<sup>76</sup> On the 10 questions, see **The unanswered questions**, SD 40a.10. This tetralemma is found in many places in the Canon, eg **Aggi Vaccha, gotta S** (M 72), SD 6.15. In **Param, maraṇa S** (S 16.12/2:222 f) the Buddha mentions it to Mahā Kassapa; in **Anurādha S** (S 22.86/3:116-119). The tetralemma is mentioned by lemma in 4 suttas in Saṅgīyutta (S 24.15-18/3:215 f). **Avyākata Saṅgīyutta** contains some suttas dealing with it (S 44.2-8/4:381-397): see S:B 1080 n165.

<sup>77</sup> *Sabbāni tāni nuṇṇāni honti panuṇṇāni honti cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni*. This recurs in a parallel passage in **Ariy'āvāsa S 2** (A 10.20, 8/5:31, 10), SD 43.15.

<sup>78</sup> “Completely given up seeking,” *samavaya, saṭṭh'esano* (also at D 3:269) = *samava, saṭṭha*. *Saṭṭha* is pp of *sajjati*. “he dismisses, gives up.” See SD 43.10 (1.3).

<sup>79</sup> **The 3 seekings** (*esaṇā*) are mentioned in **Saṅgīti S** (D 33, 1.10(22)/3:216).

<sup>80</sup> See SD 42.10 (1.3.3).

<sup>81</sup> The teaching of this verse is found with some elaboration in **Esanā S 2** (It 55), SD 43.10(3b).

<sup>82</sup> *Anāvila, saṅkappa, Anāvila* is resolved as *a + āvila* (ts), “not turbid, clear; undisturbed (said of water, and the mind, *cita*). The term is found at D 3:269, 13-270, 14-17 = A 5:30, 7-31, 17-20; Nm 21, 9; ThĀ 297, 3.

### (8) Stilled bodily formation

And how, bhikshus, is a monk **one who has stilled bodily activity**?<sup>83</sup>

**11** Here, bhikshus, a monk, with the abandoning of joy and abandoning of pain,<sup>84</sup> and with the earlier disappearance of pleasure and displeasure, attains and dwells in the fourth dhyana that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.<sup>85</sup>

Bhikshus, such a monk is one who has stilled bodily formation.<sup>86</sup>

### (9) Mentally liberated

And how, bhikshus, is a monk **mentally well-liberated**?<sup>87</sup>

**12** Here, bhikshus,

the monk's mind is liberated from greed,<sup>88</sup>

his mind is liberated from hatred;

his mind is liberated from delusion.

In this way, bhikshus, the monk is mentally well-liberated.

### (10) Liberated by wisdom

And how, bhikshus, is a monk **well liberated by wisdom**?<sup>89</sup> [32]

**13** Here, bhikshus, a monk understands thus:

‘Lust<sup>90</sup> has been abandoned by me,

cut down at the root, made like a palm-tree stump,

put out of existence, of a nature never to arise again.’<sup>91</sup>

‘Hate has been abandoned by me,

cut down at the root, made like a palm-tree stump,

put out of existence, of a nature never to arise again.’

‘Delusion has been abandoned by me,

cut down at the root, made like a palm-tree stump,

put out of existence, of a nature never to arise again.’

In this way, bhikshus, the monk is well-liberated by wisdom.

<sup>83</sup> “Stilled bodily activity,” *passaddha, kāya, saṅkhāro*. Comy here is silent on “bodily formation” (*kāya, saṅkhāra*), but elsewhere refers to the in-and-out-breathing, which ceases in the 4<sup>th</sup> dhyana. See SD 43.10 (1.4).

<sup>84</sup> “Joy...pain,” *sukha...dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa...somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthena S** (S 36.6/4:207-210), SD 5.5.

<sup>85</sup> *Idha bhikkhave bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubb’eva somanassa, domanassānam atthaṅgamā adukkham-asukham upekkhā, sati, pārisuddhim catuttham jhānam upasampajja viharati*. Here, **Vibhaṅga** gives 3 factors of the 4<sup>th</sup> dhyana—equanimity (*upekkhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña, phala S** (D 2,83/1:75), SD 8.10 & **Dhyana**, SD 8.4 (5.4).

<sup>86</sup> Comy here is silent on “bodily formation” (*kāya, saṅkhāra*), which elsewhere refers to the in-and-out-breathing, which ceases in the 4<sup>th</sup> dhyana, which is described here. See Intro (1.4).

<sup>87</sup> On “mental liberation” (*ceto, vimutti*), see **Mahā, nidāna S** (D 15,36.2/2:71) & SD 5.17 (10.1); **Kīṭāgiri S** (M 70,14 etc/1:477 f) & SD 11.1 (5.2).

<sup>88</sup> On the 3 unwholesome roots, see **Abhabba Tayo, dhamma S 1** (A 10.76,39), SD 2.4.

<sup>89</sup> On “liberation by wisdom” (*paññā, vimutti*), see **Mahā, nidāna S** (D 15,36.2/2:71) & SD 5.17 (10.1); **Kīṭāgiri S** (M 70,14 etc/1:477 f) & SD 11.1 (5.2).

<sup>90</sup> Here lust (*rāga*), hate (*dosa*) and delusion (*moha*) refers to the basic latent tendencies: see **Anusaya**, SD 31.3 (1.2.2).

<sup>91</sup> The prec line and this one: *Ucchinna, mūlo tālā, vatthu, kato anabhāvaṃ kato āyatim anuppāda, dhammo*.

### The noble abidings

**14** Bhikshus, whichsoever monks in the past who lived in the noble abidings, they all lived in these very same ten noble abidings.

Bhikshus, whichsoever monks in the future who live in the noble abidings, they will all live in these very same ten noble abidings.

Bhikshus, whichsoever monks in the present who are living in the noble abidings, they all are living in these very same ten noble abidings.”

— evaṃ —

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